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48. 1268.

A D D I T I O N S
TO
THREE MINOR WORKS—

**I. THE SPIRITUAL VENALITY, OR TAXÆ,
OF THE CHURCH OF ROME. 1836.**

**II. THE VENAL INDULGENCES OF THE
CHURCH OF ROME. 1839.**

**III. THE INDEX OF PROHIBITED BOOKS BY
GREGORY XVI. 1840.**

BY THE REV. JOSEPH MENDHAM, M.A.

L O N D O N :
PRINTED BY WILLIAM CLOWES AND SONS,
STAMFORD STREET.

1848.



P R E F A C E.

OF more original matter the present pages exhibit—
Additional Extracts from the MS. Taxe in the British
Museum ; together with additional Indulgences and Con-
fessionals, chiefly English.

Likewise, Observations on the Catalogue of Monastic
Crimes, at the suppression of the English Monasteries by
Henry VIII., under the title of *Comperta*.

And thirdly, the original of Pius VI.'s Breve to Mar-
tini, in recommendation of the perusal of the Scriptures ;
Gerardus Busdragus, as a fictitious individual ; Account
of the Roman Index of prohibited books in 1841 ; and the
Non-existence of any Roman edition of the Greek New
Testament.

Sutton Coldfield, March, 1848.

THE SPIRITUAL VENALITY, &c.

Page viii. line 5, of cancel, for "require," read "rejoice."

Page ix. at the end of the note §, concerning the depraving tendency of Dens's Schemata.

Since this note was written the fact has had tremendous demonstration in a pamphlet, entitled 'Dens's Theology. Extracts from Peter Dens, on the Nature of Confession and Obligation of the Seal.' Second edition, 1836. One crime, for which the Italian strumpet will have a dreadful account to give, will be the necessity which she has created of *exposing*, in order to guard against, her enormous filthiness. In the English language the outrage upon common decency is unspeakably revolting. And yet Romanists will plead the purity of their church, just as they will her liberality and humility. This is perfectly in character. Could they not bend their conscience to their church, they were not her true sons.

Page x. at the end of note *, concerning the *callous* feeling respecting crime induced by the performance of the duties of the confessor.

As an illustration—proof is not needed—of the familiarity of the crime under consideration I make the following extract from the appalling summary of the natural consequences of popery and infidelity in France, exhibited by the 'Quarterly Review,' vol. lvi. pp. 123, 124. It is derived from the French journals :—"February 4, 1836.

A priest of the name of Gourraud was convicted of having made the *confessional* the scene of frequent attempts on the morals of several females under the age of twenty-one, by habitual excitements to corruption and debauchery [we omit the details]. The Tribunal of Correctional Police of Tournay had *acquitted* the prisoner on the *ground that he had not committed any legal offence*. That sentence was appealed from, and the Tribunal of Appeal found that there was an article of the code which might be applied to his case, and sentenced him to two years' *imprisonment* and a fine of 50 *francs* (40s.)."

Page xii. end of note *, referring to the Constt. of the Card. of York, i. 678, seqq.

The Appendix, or second volume, pp. 549, 550, adds positive proof of the actual frailty of confessors, with the causes:—*Nimium sibi fidentes eas feminas, quarum Sacramentales Confessiones audiunt, frequentius quam officii ratio postulat, domi conveniunt, familiarius quam par est cum iis versantur, jocantur, donec mali Dæmonis suggestionibus, et concupiscentiæ ferventis impetu transversum acti, excusso pudore, depositâ ovinâ pelle, eas tanquam lupi rapaces invadunt, sacrilegoque ausu earum pudicitiam labefactare non verentur.* The necessity for such interference in the chief pastor of the papal establishment is with no little significance and force corroborated by the constantly recurring provisions in the different councils and synods, particularly from the thirteenth century, to restrain and punish CONCUBINARY PRIESTS — *Concubinarii, Focarii, Fornicarii*. 'Lab. et Coss. Concil.' xi. *et seqq.* It is remarkable that the council of Wartzburg in 1287, capit. v., that of Valladolid in 1322, capit. vii., and that of Palencia in 1388, Rub. ii., limit their censure of such offenders to the *publicity* of the transgression—*publice, publicus*, xi. col. 1687, &c.; 2070, &c.

Page 2, line 4 from the bottom, for "these," read the "fore-mentioned."

Page 6, line 3, after "the," add "extraordinary."

Page 9, line 17, add—

The bull is, of course, extant in its place in the *Bullarium*. But its adoption into the authorised collection of canonical or papal law confirms its authority in the most decisive manner and the most powerful degree. Rome, in short, has nothing more binding in the whole circle of its jurisprudence—temporal, spiritual, or both.

Page 12, add to the note referring to Wilkins, Concil. tom. I.

Onward, pp. 225, *seqq.*, is another formidably curious document in Saxon and Latin, A.D. 960, where, passing the filth, the venality appears conspicuous in Can. xviii. *De Pœnit.* p. 237—Unius diei jejuniū uno denario redimi potest; and under *De Magnatibus*, where the advantage of being rich, and having many people at command, is proved, by directing a *Dives* to get, in the first place, twelve men, and then seven times 120, to fast three days each for the said *Dives*; by which means a fast of seven years may be compressed into the space of three days. At the close of the document occurs an acknowledgment of the great advantage of the rich above the poor in this specimen of spiritual merchandise, which illustrates and confirms what appears in p. 52 of this work, and likewise in pp. 53—55 of the 'Venal Indulgences,' &c.

Page 13, line 16, for "Decretals," read "Decretum."

Page 14, lines 5 and 6 from the bottom, for "pp. 723, &c.," read "coll. 723-744." Add in text from the bottom—

There is a chapter very much to the purport of the preceding in Dr. C. O'Connor's 'Bibliotheca Stowensis,' 1819, vol. ii. pp. 74-79, No. lii., the title of which is 'Bullæ

Papales Indulgentiarum.' We cannot transcribe the whole, but there is one statement which must not be denied to the reader. Various crimes having been specified, the writer proceeds—'The condition of pardon is the payment of money to the pope, for which they [the purchasers] are declared absolved from the duty of restitution [in the cases requiring it], and restored to their baptismal innocence! And this power is given to said Nuncio [intrusted with it] and to any other persons whom he may appoint.'—p. 77. 'In the MS. now before us we observe the Roman Court's abuse of granting *carte blanche* Bulls, with no date,' &c.

Page 22, after the 7th line, add—

In the rich catalogue of Messrs. Payne and Foss for 1837 occurs the article *Regule Ordd. et Constt. et Taxe Cancellarie Romane*, printed at Rome, from 1471 to 1474. I do not exactly know the contents. If the *Taxe Penitentiarie* are not included, the rest, though of some, are of inferior, value, as concerns the object of this work. And, at any rate, those documents of the kind which were existing at the time of the Reformation are entitled to the chief regard.

Page 23, at the end of the note, the volume there described I since obtained at Mr. Bright's sale in 1845.

Page 34, line 2 from the bottom, at 225 place the note—

The words with which *Musculus* introduces this base specimen of spiritual extortion are remarkable. Having signified that he means to dwell upon the subject a little, he adds—*Ac aliquem saltem gustum illius lectori proponere, idque, non in iis quæ aliquando per occasionem admittuntur, sed in certis, fixis ac constitutis, in quibus sese quotidiana et usitata illorum nundinatio prorsus palatiter exercet.*

Page 37, note at the end of Art. XXXII.

There is an edition in German, of the date of 1610, appended to 'Des Bapsts Garaus,' &c., by Leone de Dromna. Gera, 1611, 4to. The title is 'Folget der Romischen Kirchen *Pœnitentiariâ* unnd Buskammer Taxt, aller und jeder Sunden. Jetzt newlich auff bitte eclicher guthertziger Catholischer Christen, aus dem Latein in unser Mutter Sprach ubersetzt: Sampt Resolvierung der Romischen Munts in die Teutsche gemeine Reichs Rechnung. Durch M. Johann Pfeiffern von Altsen, M.DC.X. Im Jahr.' It is a translation of Musculus's edition under forty-two heads, with the value of the taxes added in German money. The whole is unpagcd. The last signature is ~~ff~~: iii. See No. xxvii.

Page 46, at line 8 from the bottom, after "informed," add—

that the real author [signing himself Julien de St. Acheul] was the afterwards more celebrated Colin de Plancy, and that this edition appeared in Spanish, 1822. The French original stands condemned in an *Appendix* of the Roman Prohibitory Index of 1819, and then in the subsequent Indexes themselves to the last in 1841.

Page 52, on the Item—Et nota diligenter quod hujusmodi gratiæ et dispensationes non conceduntur pauperibus quia non sunt ideo non possunt consolari; fol. xxiii.

The word *consolari* in Mediæval Latin signifies *to help* or *assist*. See Adelung, 'Glossar,' under *consolare* and *consolatio*. The original work of Du Cange and Carpentier has the same explanation a little extended. See before, p. 12, and pp. 53–55 of 'Venal Indulgences,' &c. But the best proof which I have met with of the sober and official use of the term is in the MS. letters of Calini, archbishop of Zara, in my possession, written from Trent during the last sessions of the Council, in an Appendix

containing an *Informatione* addressed to Cardinal Alesandrino, Supreme Inquisitor, where he states the application of his people for liberty to use the epistles and gospels on certain occasions in the vulgar, or Schlavonic, tongue, a favour (*gratia*) with which it pleased the Inquisitor to direct that they should be gratified—"Che fossero *consolati*." In the 'Voc. della Crusca' *consolato* has the meaning given it—*contentus, voti compos*. The church of Rome was as little likely to make no difference between rich and poor in her spiritual transactions as the London Stock Exchange in its temporal.

Page 56, line 9, in text, after "homicidiis," add—

Under this important division [*Absolutio*] there is a subject which will engage some attention. The general subject is the official letters issued by the Penitentiary to the supplicants for its favours, and in four cases we meet with the expression *in foro conscientiæ*. They are as follow:—1. Under the first title, *De Matrimonialibus, et litera fit in foro conscientiæ*. 2. Under the same, *Item etiam dispensari potest pœnitentia in primo gradu affinitatis in foro conscientiæ, et littera venit*. 3. Under Tit. VI., of Simony, where, instead of compounding with the Datary, he prefers *vellet literam in foro conscientiæ, de quo nunquam componitur, si Simonia sit occulta*. 4. Under Tit. VII., of Commutation of Vows, *Literæ dantur in foro conscientiæ commutatio cujusdam voti*. The Rev. T. L. Green, priest of the Latin church, resident at Tixall, in a 'Second Letter to Archdeacon Hodson,' p. 92, has inferred, from the total absence of the words noticed from the *Taxæ* published in this work, that the absolutions and dispensations therein contained have nothing to do with sin or the conscience of the sinner. In the usual books of authority respecting the Penitentiary there is next to nothing about this *forum*, which is sometimes called *forum*

internum or *forum poli*, and is opposed to the *forum externum*, whether civil or, as it appears, even ecclesiastical. In a MS. *Instructio pro Supplicantibus*, &c., by P. Valent. Mangionus, I read that absolutions are not regularly conceded for *both courts*, but for that of *conscience* only, though the case be *public*; for the Penitentiary properly concerns itself only with *occult*. It appears, therefore, to me that the phrase so scantily employed was intended as a caution to the grantee, that he was not always to infer from the release of his conscience that he was secure against the demands of other courts, which in many cases would take care of themselves, and make him pay afresh and well for their favours. With the principles prevailing among papal subjects they would be well satisfied with the "celestial treasures of their church;" and when absolutions were granted without qualification, which in detail were represented as leaving nothing in the particular case, or in any, if general, to be settled in heaven, they would not be likely to stint their expectations. In fact, if they had not the spiritual benefit they had nothing. See the Confessionals and other Indulgences in my 'Venal Indulgences,' &c. True sons of Rome were not to be frightened by the condition of *contrite and confessed*, or any other technicalities of their church, which in that particular they well understood.

It is not improbable, however, that the phrase may be best explained as belonging to the Chancery, or its offset the Dataria, with both of which the offices of the Penitentiary were intermingled. The former certainly issued letters of absolution with that form. And in a well-known book, *Pract. Cancell. Ap. cum Stylo et Formis in Rom. Curia*, &c., *ex Mem. H. P. Barchino*, Lugd., 1546, there is a good deal of the *forum consc.* respecting the obligation of a condemned person to disclose the property which is confiscated (pp. 88, 89). At p. 179 likewise, where the

subject is of *vacant benefices*, the applicant for one, if he has unjustly detained or used the income, is bound to acknowledge it, unless he had converted it to the good of the church.—*Semper debet onerari conscientia nisi quando ponitur, vocatis vocandis*. And under the title *Si in evidentem*, pp. 218–220, we read *Quando narratur causa tunc oneratur conscientia*, and the contrary when the causa is not mentioned. I quote the edition specified above, because it has pages.

Upon the whole, however, though I allow this note to stand, and after different uses of the term, as I have since observed it, I believe that it is one of the few papal terms which have nothing technical in them, and, as found in Banck, signify not that in *other* instances they are not to be understood as proper absolutions, but that in all other instances, where nothing to the contrary is expressed, they *are* to be so understood. The *Forum Conscientiæ* is sometimes quaintly opposed by the *Forum Fori*—the external court. See ‘Ferraris, Bibl. Prompta,’ *Forum*.

Page 60, line 6, from bottom.

Here, and in the next line but one, is a word of which the reader must satisfy himself as well as he can.

Page 61, line 9 from bottom, after “pro” should be inserted “illo,” and in the margin of the next line but one, after “2,” should be added a kind of capital L.

Page 66, line 7, “sine” should be “cum.”

Page 69, line 3, after “*Asolutionibus*,” add, in text, from the Harleian MS. Taxæ—

143. Taxe Indulgentiarum per Cameram applicam.

[Under this heading are light indulgences with their respective charge; on the verso are two additional, and the whole ends with the significative intimation—]

Et sic semper secundum numerum Annorum augetur taxa.
Finis.

Same page, at end of line 15.

What is described in English stands thus:—

Abso ^o a reatu perjurii	ad duc ⁹ 10
A reatu falsi	duc ⁹ 10
A sacrilegio	duc ⁹ 10
A reatu adulterii	duc ⁹ 10
Pro illo qui cognovit filiam sp̃ualem	duc ⁹ 10
160. Pro illo qui cognovit consanguineam	
vel affinem	duc ⁹ 10

178b. *Confessionale*.

In signatura confessionalis semper debent apponi hec verba, viz.: In forma tamen hodie ex favore bene datur aliquando extra formam.

Quando ponuntur hec verba, viz.: Ita tamen quod in dicto mortis articulo et quoties de illo dubitatur plenaria remissio concedatur etiamsi mors vestra non subsequatur tamen absolutus remaneat et indulgimus hujusmodi eidem ord. nichil^a interim suffragetur quoties modo predicto opus fuerit hec verba cassari debent quia solis principibus et cum magna difficultate concedatur hodie tamen per favorem bene datur aliquibus principibus etiam aliquando semel in anno. De plen. Remissione et aliquando plus facere per favores. Et hoc quando ppa signat.

Semper [&c.]

In [&c.]

Confessionale pro confraternitatibus non debet facere mentionem de Religiosis nisi addant hec verba De sui superioris licentia.

179. Et si concedatur Confessionale in anno jubilei [&c.]

A good deal of this matter, in the same terms generally, is found in Banck's *Taxæ*, p. 108. The articles principally to be remarked are—the adaptation of price to the value,

or duration, of the boon ; and the term **Confessional**, which here plainly refers to those little tickets of credit issued for due consideration on the publication of particular jubilees, or as the staple commodities of the various monastic institutions, which ordinarily stood in fair need of all sorts of Indulgences. Banck ought to have been aware of this, although his Index seems to prove that he was not.

On the word **REATU**, Bellarmine, for an obvious reason, endeavours to distinguish *reatus* from *culpa*, by connecting *reatus* with *pœna*, and *culpa* with *peccatum* : but he quickly forgets himself and his technicality when he writes—*Per Indulgentias non absolvimur, nec solvimur à reatu culpæ ullius, &c.* ; De Indulg., I. vii., near the beginning. Here, however, *Reatus* has plain and necessary reference to *sin*, and not to punishment. Tho. Aquinas, Summa, Prim. Secund. Qu. LXXXVII. may be consulted. A distinction is made between the terms in a MS. of Nicholas Weigel, from which extracts are made in Amort's Hist. Indulg. "*Reatus est ipsa ordinatio animæ ad pœnam, reatus ad pœnam æternam, privationem justitiæ et gratiæ, et aversionem a bono incommutabili vocatur culpa.*" p. 266. An eminent Scotist, Mastrius, in a discussion de *Reatu culpæ et reatu pœnæ*, and a Jesuit, Rassler, de *peccato*, consider *reatus* simply as an obligation to punishment, and, as such, distinguishable in kind from guilt. But this way of considering things separately in the abstract, which in fact are always united, is productive of serious practical errors. It is enough, as is observed, that in either sense *reatus* is connected with sin ; and certainly, in the instance particularly in view, this will be allowed to be the fact, unless perjury, falsehood, and adultery, are denied to be sins. Amort, pp. 335–337.

Page 73, line 14, after "more" add—
that particularly which is given in the present work at the close.

Page 74, line 10, after "Index," add—
but one, and *that* rather an extraordinary one; as will be apparent to those who consult the work mentioned in the last note, pp. 98, seqq., or are acquainted with my reprint of the suppressed Index of Sixtus V.

Line 16, after "1819," add—
It is so likewise in the last two editions of Gregory XVI. in 1835 and 1841.

Page 75, line 3, after "question," add—
The year 1820, however, added one other instance, as is noticed above in a Note to No. XLV.

Page 79, line in note 4 from the bottom, after "8," add—
In Genebrard's edition of D'Expense the page is 479.

Page 87, line in note 9 from the bottom, after "exertion," add—
"in the present case."

Page 90, line 1, for "future," read "intended;" and at line 10, after "found," add the note.

This was of course written in 1835. It is now 1848. Have not the felicitous fruits yet come? The season has been somewhat backward. Fruits *of some kind* have appeared in the course of last year.

Page 94, at the end of line 8 add—

There is a collection not very dissimilar to this in the Archiepiscopal Library at Lambeth Palace, in which is contained the *Taxe Penitentie Apostolice*. It may be the very same edition as mine. See Maitland's List of some of the early printed books, &c., 1843. No. 303, pp. 135, 136.

Page 116, line 2, for "Limadoro," read "Lunadoro," and add note—

The name misspelt in Labat, Limadoro. I have an edition of the original Italian, printed in Rome, con Licentia de' Superiori, 1728. It has seven additional chapters relative to the pope at the end, and Sestini's *Maestro de Camera*.

Page 117, for 2 lines near the bottom, beginning "may" and ending "chancery," substitute—

probably by the commissioner, Raymundus Peraudi.

Page 119, to last line in note, add—

The page is 836 in the first edition.

THE VENAL INDULGENCES, &c.

Page xii., line 3 of the notes, read "Spetia."

Page xx., line 19, add in text after "misunderstood"—

About a month after this work was published, looking into D. Gerdesii Introd. in Hist. Evang., Sect. XVI., for other purposes, I observed, that I had some years before carefully read and marked, among documents at the end of the 1st volume, Num. IX., *one in particular*, of the date of about 1517, so completely parallel with the *Summaria* in this volume, that the reader, I trust, will be gratified by being referred to it. The historian professes to derive it from Kappius, in *Theatro Indulg. Tetzeliannarum*, Num. VI. p. 117–185, who first published it from the original in the Library of the Senate of Leipsic. It is entitled, *Instructio summaria ad Subcommissarios: Penitentiarios, pro executione gratie plenissimarum indulgentiarum ac aliarum amplissimarum facultatum, in favorem fabrice ecclesie, &c.*, that is, St. Peter's by Leo X., in form of a Jubilee. It is addressed by Albert, archbishop of Magdeburg and Mentz, and guardian of the convent of Franciscans in Mentz, to all ecclesiastics and seculars, &c. &c., announcing the spiritual treasures of the apostolic see in the usual *unqualified* forms, paying express and supreme attention to the *taxa, capsas, &c.*, in the most naked, bartering, and bargain-making style. The gradations of wealth are carefully considered, and the want of the spiritual qualifications of *contrite and confessed* very accommodately handled. Precise sums of

money are specified with no apparent sense of shame. The contents, in spiritual value, of the *Confessionalia* are critically pointed out, and the printing of them is secured to particular delegates, under penalty, for invading their privilege, of excommunication and the forfeiture of a thousand ducats, to be applied to the building of the church. In short, the whole document abounds in *particularities*, which render it eminently interesting, or rather, valuable. And let the reader recollect, that as the earlier *Summaria*, which appears as the main subject in the following pages, preceded the Reformation but by a very few years, this was synchronous with its very commencement.

Page xxii., line 9 of the note, after "opinion" insert—

Such is the fact (that sole belief in the church was the orthodox opinion). Si Rusticus circa articulos credat suo Episcopo proponente aliquod dogma hereticum, meretur in credendo. Tolet, *Instruct. Sacerd.*, lib. iv. cap. 3. I owe this quotation to Leslie in his 'Case truly stated,' &c. London, 1714, p. 95. The passage had been before quoted in p. 87, note.

Page xxxii., for "Alexandre de Saint-Chéron" twice, read "J. B. Haiber."

Page xl., last line, of Pacenius's book.

In about a month after this was printed, I obtained the work from Mr. Thorpe. The title is, 'Εξέτασις, Epistolæ nomine Regis Mag. Britaniæ, ad omnes,' &c.; a Bartholo Pacenio I. C. Montibus, Impressore Adamo Gallo, anno 1610. It is small 8vo., 40 unnumbered folia. It is mentioned by Rich. Thomson, in his *Elenchus Refut. Torturæ Torti*, p. 5, where he calls the author, impurissimi oris Pacenius; by Ussher, in his *Sermon before the Commons*, 1620, p. 47, mistaking I. C. for I. R., and 1610 for 1609; and by H. Mason, in his *New Art of*

Lying, 1624, p. 53. The author certainly excels in voluble scurrility, sophistry, and impudence; but in B. 3 he lets the knavery of his church fairly out.

Page xlvii., at the end add—

It might seem almost unnecessary to state the fact, that the principles and practices disclosed in the present work are the principles in full vigour, and the practices, as far as possible and prudent, of the Church of Rome at the present day; and that this is demonstrately evident from the contents and circumstances of the *Moral and Dogmatic Theology of Peter Dens*, sanctioned, disavowed, and resanctioned by the papal titular of Dublin, particularly, tom. vi., pp. 417–453. *Tractatus de Indulgentiis*. This is in great measure substantiated in a Review of the ‘Venal Indulgences’ in the *Church of England Quarterly Review*, for 1840, pp. 138–152.

Page 9, at end of the note—

In Struvius’s *Collectio*, just referred to, ii. pp. 587–9, in Linturii Appendix ad Fasciculum Temporum, under the year 1489, mention is made of a Jubilee with the greatest Indulgences granted by Innocent VIII., and of which the legate Raymond, called by mistake Peregandi (Peraudi) was commissary. His sub-commissary, John Groman, published it at Hof, in Franconia, and it lasted for a month. He appointed 15 confessors at the chapel of St. Michael’s, erected the cross, fixed the chest, and preached every day himself, or his deputy. He distributed a large number of confessionals, and ordained seven churches, similar to the great ones at Rome. Three hundred florins were collected, which were stolen by a rustic and a pastor, assisted by the devil in the visible form of a man and dog, and both taken and confessing, were punished with a miserable death. The

Confessionalia should be recollected. See onward, pp. 25, note, and 59.

Page 12, line 17, read "Episcopus Servius."

Page 25, add to the end of the note—

Budé (or Budæus), in his celebrated work *De Asse*, first published in 1513, thus describes these valuable notes:—
Mitto nunc tessaras non modo veniales sed etiam venales, impunitatem scelerum, et solutionem sacrarum legum sordidâ benignitate largientes. Parisiis, 1541, fol. cxcix.

Page 31, to 1st note add—

and it is a natural one, as in xxvi. Rome finds her transubstantiation—and after "particularly" in the last, add—to which may be added Wiclefi *Dial.*, lib. iv. cap. iii., in the title;

Page 32, add to the end of the 1st note—

I have since found the little monosyllable (*ly*) very freely distributed over the pages of Ferraris, *Prompta Bibliotheca*.

Page 49, line 13 from the bottom, insert after "reperiuntur"—

This passage is repeated by the same writer in his *Farrago de Sacram. Pœnitentiæ*. Fo. xliii. verso. Ed. Anteluth. Vide Fabric. Bibl. Inf. et Mediæv.

Page 50, line 4 from the bottom, after "passage" respecting Clement VI.'s command to *Angels*, add—

There is likewise, which it is as fair to introduce, a plain reference to the same passage in Erasmus's *Annotations* on 1 Tim. i., p. 663, ed. 1535, where, referring to the idle questions familiar in his time, he places among those on the prerogatives of the pope, An possit precipere angelis. And still more decisive support is given to the same fact

in a very extraordinary account in Henry de Knyghton de Event. Angliæ, l. v. An. D. 1382, of *Indulgences* granted by Urban VI. to the Bishop of Norwich, to procure funds for his defence against the Antipope, Clement VII. Those indulgences were truly *mirabiles*, as the author terms them, and made no difficulty to absolve *a pœna et culpa*. Dicebatur enim, quod quidam de commissariis suis asserebant, quod *ad eorum præceptum Angeli de cælo descenderent, et animas in purgatoriis locis positas de pœnis eriperent, et ad cælos absque mora deducerent*. I was made acquainted with this passage by Hottinger's Hist. Eccles. See Tom. v. pp. 923–5. I have since come into possession of Twysden's Hist. Ang. Scriptores X., and find all correct. The column is 2671. Romish writers have maintained that Angels might possibly come within the jurisdiction of the Roman pontiff, thus:—Immo Romani Pontificis excellentia et potestas nedum est circa cœlestia terrestria et infernalialia, sed etiam super Angelis, quorum ipse major est. Cit. Annotat. 1. ad decis. 2. part. 3. Rotæ Romanæ recent. § 5. num. 24. Ita ut si foret possibile, quod Angeli errarent in Fide, vel contra fidem sentirent, per Papam judicari, et excommunicari possent. Ferraris Biblioth. Promptæ, in voce *Papa*, art. ii. § 14. 15. Vide Foxe's Acts and Mon. vol. iv. Append. p. 719. Pratt's edition.

Page 54, in note at bottom concerning August. de Ancona, add—

This is substantially and sufficiently correct, as I find from the first edition of the work, which I obtained in 1840. The only difference is of *esse* for *est*, and *quod* for *quia*. The last sentence, which is Taylor's, I think I have seen for substance in papal books on this subject. The number of the *Quæstio* is a mistake of 3 for 30, and it is Rivet's—Taylor's original. The preposition *ad* is right, and *articulum* is understood after the number.

Page 55, add at the close of the note—

At the end of the *Canones editi sub Edgardo Rege* in Wilkins's Concil. Mag. Brit. I. 239, the following coincident and confirmatory conclusion occurs:—IV. *Hæc est potentis viri et amicorum divitis pœnitentiæ alleviatio ; ast infirmus non potest ita procedere, sed debet in seipso illud exquirere diligentius. Et hoc est etiam æquissimum, ut quilibet propria sua delicta diligenti correctione ulciscatur in seipso. Scriptum est enim : “ Quia unusquisque onus suum portabit.”*

Page 59, at the end of the note—

These Confessionals are distinctly mentioned in the Card. Poli *Mundatum de Confessionalibus*, &c. 1557, as faculties or licences, called Confessionals, obtained from the pope, or the penitentiary office, by letter, or breve, or otherwise. See Wilkins's *Conc.* M. B. iv. 148. See likewise *Catal. Lib. MSS. M. Parker*, a Nasmith, No. cxi. 1610, p. 132. There is mention of these Confessionalia in the *Regulæ, Ordd.*, &c. of Alexander VI., together with peculiar regulations, Sign. b. ii. Rome, per Eucharium Silber, 1499. I have the *original* edition of a bull of Julius II., impressum Rome in Campo flore—Lettere apost. Institutiones Collegii Scriptorum Archivii Ro. Curie: et Exercitii ac. Privilegiorum eorundem, 1507. Id Dec. and never repeated *in toto*, where the Confessionalia are formally and prodigally recognised.

Page 60, line 3 from the bottom, after “specimens,”—

In the ‘Paintings in the Chapel of the Trinity at Stratford-on-Avon,’ by Thomas Fisher, 1836, there is a very curious collection of *Ten Indulgences*, in fac-simile, from the year 1270 to 1413. They are taken from records in the chest of the Mayor and Corporation. They are granted by the Bishops of Worcester for the time, except the fourth by the Primate of Ireland, in consideration of

contributions for the building or repairs of the above-mentioned chapel. The terms are more moderate than usual, none, I think, extending beyond forty days' relaxation of enjoined penance to the "truly contrite and confessed"—*technically*, of course. But all have in them the essential poison of the doctrine or system.

An interesting account will be found in Dibdin's 'Bibl. Spenceriana,' i. pp. 44-51, of *LITTERÆ INDULGENTIARUM NICOLAI*, v. 1455, which will be noticed onward.

There is a deal of curious and important matter similar to that of the present volume, and in a new province, Switzerland, in the seventh volume of Hottinger's 'Hist. Eccles.' It extends nearly through the volume, and contains various specimens of *Confessionals*, more extended, generally, than mine.

Page 70, line 8, for "longitudinally" read "in oblong form."

Page 72, add in text, to the bottom of the page—

How trustfully our forefathers, under papal obscurity and imposture, relied upon the *proclaimed* value of the base coin circulated by their church in the most literal sense, appears by a remarkable passage in a Funeral Sermon for the Emperor Ferdinand by Archbishop Grindal, p. 29; Parker Society's edition of his works,—“In times past men made preparations afore death, but (God knoweth) far out of square. Some redeemed for money great plenty of indulgences from Rome; and he that had the greatest plenty of them, to be cast with him into his grave when he was buried (which I myself have seen done), was counted the best prepared for death.” The editor, in a note, quotes from Strype's *Memor.* book i. chap. 22, that when the Protector Somerset destroyed religious houses for building his own, “among a great number of rotten carcases were found caskets full of pardons, safely folded and wrapped together in the bottom of their graves, which,

Dr. Haddon himself had observed, when they digged men out of their graves, and carried away their bones, occasioned by pulling down my churches and convents, as he wrote in his answer to Osorius."

Page 73, line 16, after "where" insert "and as."

Page 94, add to the last note—

The variety and discordance of the opinions of the highest authorities in the Roman church as to the meaning or interpretation of her Indulgences, so amply detailed by Amort, all turn upon the point whether they are to be interpreted *literally* or *figuratively* in some way, and therefore include the very question of *technicality*, proving at the same time the utter want of unity on that subject in the self-constituted arbiters of Catholic orthodoxy. And if the intervention of technicality be admitted, it will then in all equity be equally applicable to the *conditions* as to the boon itself—to the *contrition* in particular,—and even for many reasons *κατ' ἐξοχην*.

Page 97, line 10 in note, after "much," the place in Stillingfleet referring to Heylin is—

Answer to some Papers, &c., 1686, pp. 66, 67, and *Several Conferences between a Romish Priest, a Fanatick Chaplain, &c.*, concerning the Idolatry of the C. of R., 1670, p. 94.

Page 98, line 13, after "enormity" insert "or lucrative character."

Page 100, line 11, read "if the *pœna et culpa*," &c.

Page 105, in the first line of the note, after "Bellarmine" read—

I. ix. asserts that the *plenissima*, according to the opinion of some, in his church necessarily, and possibly quite as good as his own, although rejected by himself, as not solid, *adjoins*, ; &c. and in line 5, after "away" substitute "any of their advocates for the turn."

Page 110, line 5 from the bottom, read "Orthuinus."

Page 114, at end of first note—

See likewise two precisely identical, or at least parallel and equivalent forms in Ferraris, *Prompta Biblioth.* IV. pp. 527–9, and *Addenda*, p. 38.

At the end of the last note add—

I add to the notices of the *Taxæ Pœnitentiariæ* that of the *Brutum Fulmen Papæ Sixti V.*, &c., under the head *Crimen Sacrilegii*, pp. 72–74, in any edition: no place or date, 8vo. See likewise pp. 82, 83.

Page 147, line 1, subjoin to note *—

In 1843 I obtained a copy of Burchard's *Volumen Decretorum*. The chief *Penitentiary* and *Redemption* portion is in the sixth chapter, which is faithfully enough represented in Ivo, who has honourably abstained from copying a great deal of his disgusting filth.

The first note in this page should be placed last.

I add, as strictly belonging to the subject, some Indulgences, or Confessionalia, chiefly English.

The first compose a collection now in the British Museum.

These were purchased from the Library of B. H. Bright, Esq., sold in March and April of 1845. They are numbered in the Catalogue 832 and 834.

I. The first of the two lots contains one article only; but it is of extraordinary value in a typographic view, being in a moveable type, and of the expressed date of 1455. It is in the usual form, granted by Paulinus Chappe, Councillor, Ambassador, and Procurator-General of the King of Cyprus, under authority of Pope Nico-

laus V., to such as contribute in aiding the King against the Turks. It is dated—Datum in oppido Nusscen Anno D.Mccccl. quieto die vero penultima mensis Aprilis. This date makes it a different copy from that given at length in the same year by Dr. Dibdin in the Biblioth. Spenc. I. xliv. seqq. See likewise his Decameron, II. 354. It has at the close the prudent limitation—in quantum claves sancte matris ecclie in hoc parte se extendunt. The Confessionale is, as usual, on vellum.

II. The other number, or lot, contains nine articles, of which one is a duplicate. I take them in the order in which they are placed in the ably-arranged catalogue of Mr. Rodd:—

1. Frater Joh. Kendale Turcipelerius Rhodi, for the defence of the island against the Turks, 1480. On vellum, in Caxton's types.

2. Tho. Norton, master of the hospital of Burton St. Lazarus, of the order of St. John of Jerusalem, 1510, with the privileges of the confraternity.

3. These be the articles of the Pope's Bull under lead, &c.: in English, by Leo X., in favour of John Sargy of Corfu, for redeeming his brethren from the Turks, 1516, with the King's letters patent for one year—the arms of the Pope and England on the top. The type resembles Pynson's.

4. Testimony of Confession and Absolution given at the Conventual Church of the Augustine Friars, Easter, 1517. No place named: in Latin. Of this there is a duplicate.

5. Frater Philippus Mulart, Decretorum Doctor Hospitalis Sancti Spiritus in Saxia de urbe Romana . . . Commissarius Generalis, with Absolution by Leo X. a pena & culpa, and in three forms—semel in vita—toties quoties—in mortis articulo. With seal, *Ric. Pynson*, 1520.

6. Wilhelmus Aiter, Prior Provincialis of the Augustine

Friars in England—addressed to the Guardian and Master &c. of the Guild, or confraternity, of St. John, in the church of St. Nicholas de Wakering of London diocese, 1526. From the typographic ornaments, appears to come from Faques's press. It has the Forma absolutionis a pena et a culpa.

7. Portion of one from John Whethm̄, Magister capelle et hosp. S. Trinitatis de Walsoken, Norrwy. dios. in favour of the said hospital.

8. Imperfect in English—several lines of pardons, ending with ‘¶ The sum of the pardons is 5 years and 5 lentes and 2480 days, and true indulgence to every benefactor (totiens quotiens).’

III. One of such Confessionals was discovered (as is not unusual) in the cover of a volume in the King's Library (George IV.), British Museum, press mark, C. 11, b. 11, by Mr. Rodd. The title of the volume is—[Frauncis (Ricardus), Ang. Ord. Dom.] — Promptorius puerorum—Promptorium parvulorum. Medulla Grammaticæ. Fol. *Richardus Pynson, impensis Fredirici Egmondit, et Petri*, 1499. The work appears in Dibdin's Ames, ii. 416.

Willm̄us, permissione divina Cāturiēſi Archiepis
 copus toti⁹ Anglie primas et apostolice se-
 dis legatus et Robertus permissione divina Meneveſi ēpus in regno et domi-
 niis Anglie setissimi domini nostri Julii ejusdē nominis Pape secūdi ad hec
 comissarii generalis tibi

auctoritate apostolica nobis in hac parte conces-
 sa ut confessorem idoneū secularem vel cujusvis ordinis regularē eligere pos-
 sis | qui cōfessione tua diligenter audita: ab omnibus et singulis tuis peccatis
 criminibus excessibus et delictis | etiam si talia forēt propter que sedes apostoli-
 ca esset quovismodo merito cōsulenda | Machinationis in persona summi pō-
 tificis occisionis Epōrum et aliorū prelatorū superioruz falsificatiōes litterarū
 Apostolicarum et | bullarū | delationis armorum et aliorum prohibitorum ad
 infideles Sententiarū incursarum occasione aluminū de partibus infideliū
 ad fideles delatorum | quo ad illos dūtaxat qui alumina ifideliū emerunt et ad
 regnū Anglie aliaq; Cristi fideliū loca devehy curaverunt casibus duntaxat

exceptis | semel et in vita et in mortis articulo | In catib⁹ vero nō reservatis totiēs quotiēs id patieris | plenarie absolvere possit et valeat | Necnō vota quecūq; | ultramarino voto et igressus religionis | et castitatis votis duntaxat exceptis | in alia pietatis opera cōmutare possit | dūmodo secūdum taxā nostrā in capsā ad hoc deputata pro fabrica basilice sancti petri elemosinā imposueris | de apostolice potestatis uberiore gratia auctoritate pfata te nore presentīū plenā et liberā facultatē damus et elargimur. Dispēsandi autem et cōponēdi fucultatē in omnib⁹ casib⁹ et articulis q̄ in litteris Apostolicis super indulgētiā p̄senti cōfectis plenius continētur et dispensationē seu cōpositionē requirunt nobis ipsis | aut a nobis ad hoc specialiter deputatis seu subdelegatis reservamus. In cui⁹ rei fidē et testimoniū p̄sentes litteras fieri fecimus. Datū apud Lamehith. Anno a Nativitate dñi Millesimo quingentesimo octavo tertio die Maii Pontificatus prefati Sanctissimi dñi nostri Pape anno quinto.

PAPAL ARMS

OF

JULIUS II.

[Warham (W.) Abp. of Canterbury.
Sherburn (R.) Bp. of St. David's.]

III. The following is a Confessional, of which a copy was communicated to me by Mr. Rodd, who was in possession of the original.

This square contains a woodcut representing the Apostles praying—in the midst the Virgin kneeling, her head surmounted by a double cross, on which is the dove with wings displayed.

The holy and great Indulgence & pardon of plenary remissiō a pena et culpa graūted by dyverse popes | & newly confirmed with many amplycations of our most holy father godes vycar upō erth pope Leo the X. that now is, unto the holy hospytall of Seynt spiryte within the holy cytie of Rome | at at the cōmaundemēt of our most drede sovereygne lorde King Henry the viii. ben examyned by the most reverend father in god my lord archebyssshop of Caunterbury prymate of all England & Legate of the see apostolyke of Rome | with dyverse other doctours of both the laws | is Institute publysshed & erected in the conventuall howse of the Graye Friars within the towne of ypswhiche | In the which howse be deputed confessours lawfull for the same.

IV. The next document of this description is more extended, and requires some explanation. It came to me with some other MSS. belonging to the late John Bayley, keeper of the Records of the Tower, &c., through Mr. Russel Smith, and purports to be copied from a broadside of Richard Pynson, in the Chapter Library in Exeter Cathedral. I regret, that, on application to a very competent friend on the spot, to ascertain its existence there, the result extended to no further information than that articles of such a description were so liable to be misplaced and even lost, that its non-appearance could be no reasonable matter of surprise, and had accordingly taken place. There does not perhaps exist a duplicate.

The Arms of the Medici Family surmounted with the Tiara. The Keys in Saltier.

Pope Clement with a Cross in his right hand, his left resting on an Anchor.

The Arms of France and England, quarterly, supported by Two Angels kneeling.

These be the Indulgences and Pardons graunted unto the Bredren & Systren of Saynt Clement, without Temple Barre of London.

Imprimis, the most reverende Fader in God Laurēce Campege, Cardynall of our Holy Mother y^e church of Rome and legate de latere: sent by our holy fader y^e pope to y^e moost myghttyest prynce Henry y^e VIII. Kynge of Englande. Considerynge that the lyght and goodnes of Almyghty God dothe illumynate the worlde with his moost ineffable clearnesse; than moost especyally doth graciously here y^e meke petycyons of crysten people trustynge of his moost infinite mercy. Whan holy Sayntes by theyr merytes doth make meane & intercessyon for the sayd petycyons of chrystē people. And in asmoch as Almyghty God hath gyven an habytacle in the See to the Holy Martyr Saynt Clement sometyme Pope of Rome, prepared by angelles handes in the maner & forme of a temple of marble, so y^t certeyne tymes of the yere chrysten people may have recourse to the sayd habytacle in the departynge of the see: that they may goe and tell the great myracles of Almyghty God. Therefore that the paresshe church of Saynt Clement fouled without Temple Barre of London: may be repayred, cōserved, & well maynteyned: and also cumly replenyssed with bokes, chalyces, lyghtes, & other ornaments ecclesyasticall necessary for devyne Servyce: and that chrysten people more gladlyer for cause of devocyon

shall come or sende & with due honour worshyp the sayd Saynt Clement and Churche before sayd: and puttynge theyr helpynge handes to the reparacyons and other thynges aforesayd in asmoche they shal se themselfe moost plentyfully to be refreshed with gyftes of hevenly grace. The foresayd moost reverend fader to all chrysten people truely penytent & confessed vysytynge or sendynge to the sayd churche of Saynt Clement upon Christmas day, Eester day, Ascencyon day, in the feest of al the Sayntes & the decolacyon of Saynt John Baptyst, from the fyrst evensong untill the later evensonge inclusyve of the sayde feestes and puttynge to theyr helpynge handes to the premysses he hath graunted for every daye aforesayde in the whiche they shall do [it] XL. dayes of pardon: his grauntes to endure for ever. Farther he doth exhort all chrystē people to study and prepare thēselfe wyth all the affeccion of theyr myndes to take upon them these indulgences and pardon y^t through y^e merytes of our Savyor Jesu Chryst & the blessed Vyrgyn owre Lady, Saynte Peter and Paule, Saynt Clement, and all the Sayntes, they may be defended from [the] gynnes of our ghostly enemy the devyll, & afterwarde to entre the place of everlastynge joye.

Item, the moost reverende fader Rycharde cardynall of our mother the holy church of Rome. To all chrysten people truely [penytent and confessed] vysytynge or sendynge yerely to the Churche of Saynt Clement in the feest of Saynt Johan Baptyst, in y^e in y^e feest of Saynt Katheryne, and in the feest of the dedycacyon of the sayde churche evensonges inclusyve, and puttynge to theyr charytable and helpynge handes to an Ave for the bretherne and systers of the fraternyte erected in the sayd church graunted as often as they shall do it C. dayes of pardon, his graunt to endure for ever.

Item, for lyke consyderacyons, V. other cardynalles of Rome: to all chrytē people vysytynge or sendynge yerely to y^e sayd paresshe chyrche of Saynt Clement, upon Monday in Eester Weke, upon Trinite Sondag, upon Saynt Clementes day, upon the aununcyacyon of our Lady, and upon the dedycacyon day of the said paresshe church of Saynt Clement, from y^e fyrst evensong to the later evensong inclusyve, and puttynge to theyr charytable and helpynge handes as is aforesaid, hath graunted, as oftentymes as they shall do it, for every feest aforesayd, every of them C. dayes of pardon, theyr grauntes to endure for ever.

Item, for lyke consyderacyons, other XII. cardynalles of the Apostolyke See of Rome. To all chrysten people truely penytent &

confessed, vysytynge or sendyngge yerely to the foresayd parnesshe church, on Saynt Clementes day, in the octaves of Eester, in the octaves of Penthecost, upon Saynt James day the Apostle, & in the dedycacyon day of the sayd parnesshe church whych is celebrate in the feest of the decolacyon of Saynt Johan Baptyst [Aug. 29th], from the fyrst evensong untill the later evensonge inclusyve, and puttynge to theyr charytable and helpynge handes as is aforesayd, hath graunted, as often as they shall do it in every daye aforesayd, every of them C. dayes of pardon, theyr grauntes to endure for ever.

Item, our holy fader Pope Leo the X. that now is, of his specyall grace to all chrysten people truly penytent & confessed, vysytynge or sendyngge to the sayd parnesshe church of Saynt Clemēs & the chapel of Saynt John within y^e same, upon Eester daye, Saynt James day, Saynt Clemens day, & in the decolacyon of Saynt Johan Baptyst, & in the feest of Saynt Anne, and by the octave of the sayd feestes, And also on the Wednesday in the seconde weke of Lent, from the fyrst evensong untill the sonne be set of the sayd feestes and the octaves and of the Wednesday aforesayd: and puttynge to theyr charytable and helpynge handes to y^e reparacyon, conservacyon, and maynteynyngge of the premysses, hath granted iiij. yeres and as many Lentes of pardō: his graunte to endure for ever, as doth apere by his bull under leed. Dated.

Also, our holy fader Leo the X. beforesayd, now beyng Pope, hath by another bull under leed dated at Rome the xiiii. daye of July, the yere of our Lorde God M.CCCC.XX., enlarged his graunt before rehersed in suche maner that in lyke wyse as persones vysytynge or sendyngge to the sayd church & chapell, at any of y^e feestes, octaves, and Wednesday before rehersed: shall receyve the pardon of foure yeres and so many Lentes. So in lyke maner all suche as wolde vysyte the sayde church & chapell and for any cause can not so do: the whiche wyll gyve byqueth or sende any parte of theyr goodes unto the reparacyons of y^e sayde church and chapell as is beforesayd, shall have and optayne lyke and as great pardon as thoughe they dyd vysette personally the sayd church and chapell in the feestes, octaves, and Wednesday before rehersed: this also his graūt & decree to endure for ever. The hole indulgence and pardon graunted by our holy fader Pope Leo that now is and XIX. Cardynalles: to the church of Saynt Clement and the chapell of Saynt John within the same church, is ix. M.CCCC. yeres and iiij. Lentes of pardon.

Forthermore, our Soverayne Lorde Kyng Henry the viii. hath gyvē out his patent under his brode Seale, requyrynge all his lege people to be favourable to and ayd messengers and clerkes of the sayde Fraternyte and Broderhood. And also he hath commaunded to all heed offycers, as mayres, shreves, baylyves, constables, and churche wardens, that they do gader the devocyon and charyte of al well dysposed people at the servyce tyme in theyr parnesshe churches as soone as declared unto them by theyr curate, and they to have the blessing of God and Saynt Clement and the prayer of the bredren and systern for ever.

Impress. per me Richardum Pynson, regium impress.

In the British Magazine, Vol. XVII. for 1840, pp. 380-383, is found an *Abbreviation* of graces, indulgences, &c. to the Fraternity of the Hospital of St. James of Compostella, granted by Julius II., therefore between 1503 and 1513.

It might have been expected, that the Monastic bodies, so regularly and largely distinguished by the spiritual favours of their church, which are the subject of this volume, would have exhibited the happy effects to the admiration of the world, and have spared themselves and their communion the disclosure of enormities hardly equalled by any secular communities. Of what the fact has been, the most formidable record which exists in this kingdom is the simple catalogue, under the title of *COMPERTA*, which is found in the British Museum among the Cottonian MSS., E. IV. fol. 147-158.

Assuming the known and incontrovertible depravity of the human nature, as now existing—the necessary temptation to its indulgence in all forms, particularly in Monastic institutions, where constrained celibacy adds its direful incentives—the constant tendency to relaxation in all their regulations, however strict and rigid—the absence or gradual failure of efficient authority to enforce such regulations, or restore them when violated—the absence, owing to their seclusive character, of the restraint arising from public observation—all which negative causes ren-

dering it almost inevitable that enormities of almost every varying form and degree should ensue—adding to these considerations of an internal and *à priori* character, the force and value of all the positive laws of evidence respecting testimony—and, on the other hand, to both these sources, allowing even a liberal deduction both in quality and quantity (provided it be at all reasonable)—it requires no small portion of *credulity* to believe that the charges relative to the monasteries suppressed by Henry VIII. are not in the main supported by a body of sufficient, or greatly preponderating, evidence. For even if a large portion should be rejected, as invention or mistake, the remainder will be abundant. Collier, in his Church History, and others, have stated the exceptions. The admission, however, of Sanders, in his De Schism. Aug. 1585, fol. 84, verso, Anno 1535, is remarkable, and has a world of importance in it—*criminibus Religiosorum partim detectis, partim confictis*—this is cautiously omitted by his followers, Ribadeneira and Davanzati. For the *confictis*, unless we translate them into *unfounded*, there was little foundation, because little necessity. Mr. Hallam, therefore, in his Middle Ages, ch. ix. pt. i., had ground enough to write—‘I know not by what right we should disbelieve the Reports of the visitation under Henry VIII., entering as they do into a multitude of specific charges both probable in their nature and consonant to the unanimous opinion of the world.’

To the account which this able writer has given of Monachism may be added the representations of various authors—Fosbroke, in his British Monachism, ch. xxvii.—Gieseler, in his Text-Book of Ecc. Hist., vol. III. pp. 80, seqq. The charges and proceedings against the Templars, in the same historian, at the beginning of the fourteenth century, in the same volume, who refers to original sources; and the astounding crimes disclosed in our own age, in the Life of Scipio de Ricci, contain generally an

irresistible corroboration of the charges against the English monasteries. The horrible and grotesque offences charged upon the Templars were first brought to public light by Peter Dupuy, French king's councillor, &c., from the Royal Inventory of Charters at Paris, in which is contained a Register entitled, *Processus contra Templarios*. The papal bull for instituting the inquiry is found in Rymer's *Fœd.* III., pp. 101, seqq., ed. 1706. and elsewhere: but the Articles of Inquiry, which formally and distinctly specify the charges on which it is grounded, were never published before, and are proportionally important. See *Traitez de la Condannation des Templiers*, &c., a Bruselle, 1702, pp. 158, seqq.

The valuable publication of the *Letters* on the Suppression of these Monasteries by the Camden Society, edited by Thomas Wright, Esq., is essential to a competent and honest view of the subject. Fuller's account, in his *Church History*, Book VI., is very ample, judicious, and candid. He appears to have had inspection of the *Letters* only *partially*, while in possession of Sir Simonds D'Ewes, and before they came into the Cottonian Library. See p. 318, first edition, in the margin. He had, however, access to the *Records* in the Court of Augmentation erected on the occasion, and of which the *Surrenders* have been printed in 1847, in the II^d Appendix of the Eighth Report of the Public Records.

Sir Henry Ellis, in his *Original Letters*, Third Series, Vol. III. p. 159, on the Priory of Westacre, of which William Wingfield was Prior at the time of its surrender in 1538, who had a pension of 40*l.* per annum, and was a married priest—facts, for which he appeals to Blomefield's *Norfolk*, IV. 751, (last edition, IX. 161, seqq.)—writes—'In the *Compendium Compertorum*, Prior Wingfield, and twelve of his monks, are accused of most flagrant acts of incontinency, but the *pensions* granted to the Prior and several of these very persons *indicate* the statement to

have been *untrue*. There could have been no *necessity*, under such circumstances, to have bestowed *rewards* when the convent was suppressed.' The inference seems to be very feeble. The allowance of pensions appears to have been general. See Wright's *Suppression*, pp. 168-171, in the case of the Monastery of St. Andrew's at Northampton, and in that of Westacre itself, which immediately follows. There might have been other motives than *necessity*; and even rewards, far from implying innocence, have sometimes an aspect forwards. See Dugdale's *Monasticon*, VI., first part, p. 575, for Westacre, and the Report of Public Records, VIII., Appendix II., p. 48. Weever has nothing new.

It is remarkable that Henry Stephens (Henri Estiene), in his *Apologie pour Herodote*, chap. xxi. pp. 295-7, ed. 1579, should have been acquainted with, and given a summary of, the above list; and that the editor of the third edition of Speed's *History of Great Britain* should have derived his account from that source—Fuller himself, who repeats it in the sixth chapter of his *Church History*, *History of Abbeys*, adding, 'the original at home not appearing.' This was the case in his time.

Those who would discredit the profligacy charged upon the Monasteries by alleging that the inmates were tempted, and prevailed upon, to accuse each other, seem not to be aware, that in proportion to their success, they convict the accusers of equal or even greater guilt, though of a different form, and as *capable* of the very crimes which, on the supposition, they falsely impute to the objects of their calumny. They shift the position and quality of the iniquity; but it is still in the monastery.

All presumptive and internal doubt respecting the awful profligacy, both kind and degree, of the English monasteries suppressed by Henry VIII. is completely dissipated by the decisive evidence of similar criminality,

generally of the monasteries, and of one in particular, the celebrated Abbey of St. Alban's under Henry VII., who obtained the authority of a bull of Innocent VIII., in 1489, to inquire into the charges alleged against it, and who, in consequence, directed the Archbishop of Canterbury, John Morton, to carry such inquiry into execution. The Archbishop, as Visitor, accordingly directed a Monition to the Abbat of St. Alban's, in which he states the charges made against both him and his monks, dated 1490. Both these important documents, the Bull to the King, and the Monition to the Abbat, are referred to by Sharon Turner, in his *History of England*, IV., pp. 79, seqq., for the same purpose as that for which they are here appealed to. The reference is to Wilkins's *Concilia*, III., pp. 630-638, ex Reg. Morton, through Rymer's *Fœdera*. The historian writes concerning the Monition by Morton—'He tells the Abbot that he has been accused of Simony, usury, the dilapidations of the goods and possessions of the monasteries; and was noted for some other enormous crimes; that not only he, the Abbot, but not a few also of his fellow monks, were leading a vitious life, and frequently profaned the sacred places, by shedding of blood, and unchastity. He specifies the loose women whom he had introduced as nuns into the convent, and the profligate practices that he and others were pursuing.' The reader who will consult the original will at once perceive that the preceding summary falls very far short of the atrocities there detailed with disgusting particularity, and with a literal precision revolting in the highest degree. But the impudence of interested and unprincipled advocates of Rome renders it necessary that such matters should be known and producible. The Monition is to be found in the last edition of Dugdale's *Monasticon*, II., 245, 246. And the reader will do well to recollect that the accusers here are not heretics or schismatics.

INDEX OF PROHIBITED BOOKS BY GREGORY XVI.

To the title add—

Comprising the Case of Galileo; Reinforced Biblical Restrictions; and the rare Venetian Catalogue of 1554.

Page viii., note *, concerning Mr. M'Ghee's works, continue—

See the *British Magazine* for the 'splendid speech' when Dens's Theology, with all the accompaniments, were *revealed* to the British public; and for the 'most interesting' publication of 'The Diocesan Statutes of the Roman Catholic Bishops of the Province of Leinster,' the secrecy of which was so carefully provided for, vol. viii. pp. 79–87, 92, 93, 445; and vol. xii. p. 679.

Page xiv., J. R. in the note—

J. Roche. *Why* did this gentleman, *Gent. Mag.*, vol. xix. for 1843, p. 589, col. 2, *omit*—auditis illius precibus quæ nihil superstitionis, habebant? He would probably answer, in part, that he followed his own *Safe Guides*. See Adam. Vitæ Theol. Germ.: ed. 1705, p. 160.

Page xxxv., at the end of the note—

Gabriele Paleotto, in his Archep. Bononiense, pars ii. p. 12, asserts that the *Precepts of the Church* are not confined to those specified in the popular catechisms, but

are numerous and undefined. M. *Quot sunt Ecclesie præcepta?* D. Multa, sed præcipua quinque.

Page 4, line 2, for "co-operation" read "corporation."

Page 18, line 6, for "1704" read "Alexander VII., 1664;" and at "*Solis*," line 9, add the note—

Retained in the Index of 1711, under Clement XI. I do not find it later. It does not occur in the Index of Benedict XIV., 1744, nor afterwards.

Page 19, line 6 from bottom, add, after 1620—

The reader may like to have the statement of the appearance of the names concerned, as they were inserted in the *body* of the Indexes, as far as my stock will supply them.

In the Elenchus of Capiferreus, Rom. 1632, we have Nicolaus Copernicus under both names, with nothing added to the condemnation. Foscarini likewise appears: but it was too early for Galileo.

In the Index of Alexander VII., Rom. 1664, Galileo finds a place, not under his own name, but under *Dialogo*, &c., and likewise under *Libri omnes docentes*, &c. So likewise Nicolaus Copernicus, but with a qualified *permission*—correctus vero juxta decretum, 1620, permittitur. We shall find a trifling variation by Innocent XI.

In the next Roman Index in my possession, that of Innocent XI., Rom. 1683, we find Galileo under his proper name. Foscarini, likewise, and Copernicus, where reference (as before) is made to the Christian name, *Nicolaus*—Nicolaus Copernicus de revolutionibus orbium, nisi corrigatur juxta decretum, 1620.

These entries are found substantially in all the following Roman Indexes to that of 1819.

Page 24, line 17, for "three" read "two;" and page 26, line 18, for "temperature" read "temperament."

Page 30, l. 3, insert after "are"—

My edition of the Life and Letters of Galileo does not contain this letter to the Archduchess, and I have therefore been obliged to take advantage of Mr. D. Bethune's representation. A later writer, Sir David Brewster, in his interesting 'Martyrs of Science,' commencing with the life of our philosopher, has likewise largely detailed the letter referred to; and I make use of it, because he has inserted from it a passage omitted by the other biographer, and of some importance to my future argument. It runs thus: 'Copernicus, on the contrary, tells his Holiness, that the reason inscribing to him his new system was, that the authority of the Pontiff might put to silence the calumnies of some individuals, who attacked it by arguments *drawn from passages of Scripture twisted for their own purpose,*' p. 63. Here it is evident Copernicus, who escaped papal vengeance, asserted, by necessary implication, at least, that his doctrine *was compatible with Scripture*; the fact which is represented as the sole or main charge against Galileo. The reader will soon see that this is worth remembering.

Page 59, line 6, at "Christendom" add note—

It is a remarkable corroboration of the authority of the *Index* in true papal estimation, supplied collaterally by an argument for establishing the conciliar authority of the *Catechism* provided for by the Council of Trent, which *stands precisely in the same predicament* as the *Index*. The writer is a Dominican, Fr. ANT. REGINALD, and his work a dissertation *de Catechismi Rom. Autoritate*, 1765, and found in the *Supplement* to NATALIS ALEXANDER'S Hist. Ecc., last edition, Bingis, tom. i. p. 358.

The argument is, that according both to the Imperial and Pontifical law, *a commanded action and its effect, is to be ascribed rather to him who gives the command than to him who executes it.* Actio siquidem mandata et effectus qui ex ea consequitur, potius mandanti tribuenda est, quam mandatorio, ut jus cæsareum ac pontificiæ sanctiones decernunt. *Reg. 73, de Reg. juris in 6, quæ desumpta est ex l. Quod jussu ff. eod. tit. et l. Qui mandat ff. de solut.* Præsertim si mandatarius leges, formam, finemque mandati non est transgressus, *cap. 1. de procur.* Quod usque adeo verum est, ut fere ubicumque pœna aliqua contra facientem decernitur, si mandantem omnino similis præscribatur.

Page 62, I subjoin the *original* of Pius VIth's Breve.

*Breve del Regnante Pontifice all' Autore.
Pius P P. VI.*

Dilecte fili, salutem ec. In tanta librorum colluvie, qui Catholicam Religionem teterrime oppugnant, et tanta cum animarum pernicie per manus etiam imperitorum circumferuntur, optime sentis, si Christi fideles ad lectionem divinarum literarum magnopere excitandos existimas. Illi enim sunt fontes uberrimi, qui cuique patere debent ad hauriendam et morum, et doctrinæ sanctitatem, depulsis erroribus, qui his corruptis temporibus late disseminantur. Quod abs te opportune factum affirmas, cum easdem divinas literas ad captum cujusque verraculo sermone redditas in lucem emisisti; præsertim cum profitearis, et præ te feras, ea addidisse animadversiones, quæ a sanctissimis Patribus repetitæ quodvis abusus periculum amoveant. In quo a congregationis Indicis legibus non rexessisti, neque ab ea constitutione, quam in hanc rem edidit Benedictus XIV. immortalis Pontifex, quem Nos et in Pontificatu prædecessorem, et cum in ejus familiam

feliciter olim asciti fuerimus, Ecclesiasticæ eruditionis magistrum optimum habuisse gloriamur. Tuam igitur non ignotam doctrinam cum eximia pietate conjunctam collaudamus, et tibi de hisce libris, quod ad nos transmittendos curasti, gratias, quas debemus, agimus, illos etiam, si quando possimus, cursim perlecturi. Interim Pontificiæ benevolentiae testem accipe Apostolicam benedictionem, quam tibi, dilecte fili, peramanter impertimur.

Datum Romæ apud S. Petrum XVI. Kal. Aprilis, MDCCLXXVIII., Pontificatus nostri anno IV.

Philippus Bonamicus,
ab epistolis latinis Sanctitatis Suse.

Page 63, line 7 of the note, after "*Catholics*" add "ed. 3, 1810."

Page 66, note, line 15, for "Bellarmine....Pius V." substitute—

An edition was proposed to Bellarmine by Paul V., and even got ready for the press. Bartoli's account, which is curious, and it will serve for either edition, is lib. iii. cap. xiv. But the passage is too important not to be given in the original. Al contrario, dopo una longa e grande spese di fatica e di tempo, e solo, e assistendo a parecchi noiose Congregazioni (*Proc. Rom.*, fol. 288) per aggiustare un' esemplare autentico e fidele del Testamento nuovo nell' idioma greco; poiche terminatane l' opera, e rettificata secondo ogni più isquisita pruova, l' ebbe tutta in essere di stamparsi, il Papa che l' avea comandata, cambiato pensiero, più non la volle, ed egli, tutto l' interesse del cui ubbidire non era altro che ubbidire, non che dolersi del tempo e della fatica, ora inutilmente gittata, ma trovò una dovizia di ragioni, per le quali appariva, quella mutazion di parere essersi fatta prudentissimamente, e se non altro, tanto più certamente ispirata da Dio al suo Vicario, quanto men v' appariva di ragioni umane per farla. The amount of all is, that when the honourable project came to the point of execution, the Pope changed

his mind; and not only does the servile dupe cheerfully acquiesce, but his as servile biographer draws from this instance of human folly in their joint master a proof of divine inspiration.

Page 67, line 12, after "lead," fresh paragraph in text—

There was another edition of the Index, published by the Pontiff at Rome, in 1841, but with so little alteration, that the account of it given in a short paper attached to this work appears to be all the notice to which it is entitled. It is, however, remarkable, that two years after, namely, in the year 1843, there appeared at Mechlin a reprint, not of the *last* Roman and pontifical edition in 1841, but, as is expressed in the very title, of the *first* Gregorian, in MDCCCXXXV. And from examination this appears to be the fact.

Page 68, for the sentence in the last four lines of the note substitute—

The solution has been furnished by my able friend, Mr. Gibbings, who informs me, that the Latin translation by Vergerio's nephew, Ludovico, was first published in 1554; and the epistle addressed Othoni Henrico Palatino Rheni is dated Kal. Septembris, 1554; while in the second edition the Dedication, which is nearly the same, is Wolfgango Palatino Rheni pridie Kal. Octobris, 1556. Mr. G. has mentioned the earlier edition in his *Index of Brasichellen*, *Preface*, p. xvii.

Page 69, at the end of last note—

There is a more modern and rather extended account of Vergerio in De Porta's *Hist. Reformationis Eccles. Raeticarum*, tom. ii. pp. 139–179, and certainly not very flattering; but the current calumnies of his papal enemies are not countenanced by it.

Page 76, at the end of the last note, add—

The reader is likewise referred to the *Second Supplement to the Literary Polity*, for a view of Mansi's defence of Quirini's argument respecting the *papal condemnation* of the Consilium de Emendanda Ecclesia.

Page 82, line 17, after "rationis" add, as text, and fresh paragraph—

I had doubted as to this assertion [of the non-entity of Busdragus] on finding a grave reference to a work of Busdragus, under Gerardus B., in Possevin's App. Sacer. But the work itself is in the Bodleian Library, Oxford, and is thus entitled: *Lectura super Canone de Consecr. Dist. III. de Aqua Benedicta. Per Rev. Decretorum Doctorem & Ep. Argol. D.D. Gerardum Busdragum de Luca in Episcopatu Paduano Suffraganeum. Denuo impress. una cum Antichioppino Passavantio, Matagone de Matagonibus, & Strigili Papirii Massoni. Wiliorbani, 1594; small 8vo. It is inscribed—R. Patribus et Dominis D. Melchiori Crivello Ep. Tagastensi, in Archiepiscopatu Mediol. Suffraganeo, Et D. Thomæ Stellæ vel Todeschino Ep. Justinopolitanensi, ambobus ord. prædicatorū & sanctæ R. Eccles. cath. Inquisitoribus Gerardus Busdragus, et al. di. plu.*

Ex Padua. 25 Maii, 1554.

Busdragus vester
qui supra.

The whole is evidently a pasquinade, and a very caustic one, such as might be expected from the pen of P. P. Vergerio. There appears to be an evident allusion to the Catalogue of De la Casa, in the 2nd and 3rd pages of the Epistola: *sed cordialissime sum gavisus, cum nuper vidissem catalogum et libros vestros, et antilogias quasdam contra Lutherum Hæresiarcham omnium pessimū. Tunc dixi in magna spe et gaudio. Ecce hic surrexit Samson. Hic stat David contra ipsum Goliath cum*

quinque limpidissimis lapidibus in pera, quorum uno est prostratus ille Lutherus maledictus cum suis sequacibus. Ego ita gavisus sum, quod cogito unum proprium librum scribere de quinq; istis limpidissimis lapidibus. Inter quos 1^o debet dici Malleus scientiæ, quia estis ita docti, quod etiam diaboli caput potestis rumpere vestrâ scientia. 2^o lapis potest dici granfus castitatis, quia cum ea potestis (maxime D. Stella) apprehendere, et trahere ad vos amores omnium personarum. 3^o potest dici lima modestiæ qua omnes alios etiam Judæos et Turcas limare potes. 4^o fonfex humilitatis, quia valde contemnitis gloriam, ita ut Lutherani, et omnes hæretici mirentur, et spero quod Papa statim post mortem canonizabit vos, saltem propter istum. 4^m lapidem. 5^o vero forfex constantiæ, quia sic constringitis hæreticos in vestris catalogis, libris et prædication^o, ut nihil supra.

See, confirmatory of the above view, with which I had not previously become acquainted, the *Bibliothèque Curieuse*, &c., of Clement, under *Busdragus* (Gerardus) tom. v. pp. 457, seqq.

I subjoin the two following pieces, the aspect of which will be evident. The first was published in the *Birmingham Advertiser*, in 1844.

INDEX LIBRORUM PROHIBITORUM SANCTISSIMI DOMINI NOSTRI GREGORII XVI. PONTIFICIS MAXIMI
Jussu editus. Romæ MDCCCXLI. Typographia Reverendæ Cameræ Apostolicæ. Cum Summi Pontificis Privilegio. 8vo. pp. 422.

THIS is a remarkable production in every respect. It purports to be a review of books, and of a peculiar character. It does not, indeed, enter into a critical examination of the contents of the works on which judgment is given, but gives the result of such examination, and is always damnatory, either absolutely, or unless certain prescribed or understood alterations are adopted. In this it resembles the celebrated *Autos de fe*, which, in imitation of the solemn day

of judgment, simply declare and execute the *sentence* which has been previously and privately passed.

The *Editor* of this novel review forms another peculiarity and advantage. He is not, as in modern criticisms of that character, an individual probably unknown, who may have to endure a question of the justice both of his sentence and of the evidence on which it is supported; and who, moreover, is on all hands acknowledged to be liable to error: but he is an *infallible censor*, one whose judgment is placed beyond the reach of controversy, and who, of course, extends to all, who recognise his authority, that security from error and even doubt which unfortunately attach to all simply human decisions. The reader, therefore, who belongs to the privileged class particularly in view, enjoys the enviable advantage in the present case of receiving the truth and nothing but the truth, and *that* without the perplexity, trouble, and risk of inquiring for himself. The reviewer to whom he is thus indebted is no private Doctor, but the Head, Guide, and Father of universal Christendom.

A little before, and repeatedly at short intervals after, the foundation of the present Church of Rome, in 1563, have issued from the highest authority of that Church formal *damnatory* proscriptions of certain works judged to be injurious to the Christian faith, as conceived by the same Church. Those proscriptive volumes have continued to the present time, and *that* of the date of 1841 is the last. It has trodden rather more closely than has been usual upon the footsteps of its predecessor, which appeared in 1835, and of which an account has publicly appeared both in this country* and in Germany.†

Our concern is now with the rather premature present volume. It perhaps is equally difficult to say why it has appeared at all, or why so soon. But there is room for probable conjecture. The immediately preceding Index was, as has been shown, the first which discharged from its pages the names of the three principal disciples and public maintainers of the Copernican System, *Copernicus*, *Foscarini*, and *Galileo Galilei*; the express condemnation of the system itself having been dismissed before, though never formally repealed. These three philosophic and theologic heretics kept their residence in the Catholic dungeon of his Holiness and his Holiness's Church for two centuries; and then, that is, in the year of our Lord 1835, a

* An Index of Prohibited Books, by Greg. XVI., in 1835. By Rev. J. Mendham. 1840.

† See Hamburg Correspondenten, No. 210, of the year 1839, by Dr. Hoffmann.

new light, that is, the light of the whole world besides, breaking in upon them, and the shame of forcing their own philosophers to support a fiction in order to evade their condemnation, assisting, they were contented, by a *silent, secret, surreptitious* withdrawal, to allow the doctrine, that the sun is the centre of the solar system, and is itself immoveable, the earth and other planets being the moveable and revolving bodies, to be professed and taught with impunity. Under such humiliating circumstances it was an advantage worth attaining, or some effort to attain, to be able to say and show, that the submission to common sense and universal opinion, which had been thus extorted, was *no longer the first exhibition*. Good-natured individuals would not officiously inquire *when* the alteration *first* took place—when the incarcerated criminals in the matter of Roman faith were first liberated. They are now at liberty—that is enough. No Catholic, in the Roman sense, need now be afraid of being a follower of the three Italian philosophers. All the contrary is now a by-gone matter. The present Index is *not the first*, which has set everything straight.

It would have been a policy, not unlikely to have been adopted, to have discharged, together with the preceding prisoners, our celebrated countryman, *Bacon*. But, alas! he stands in his old cell, there perhaps to remain as long as Roman bigotry, ignorance, and intolerance of truth last.

As in all cases, after the publication of the existing proscriptions in a volume, various *separate decrees* of the Congregation of the Index accumulate, till another publication is issued. This is the case at present; and there is one peculiarity of the Index before us, that the *Monitum*, restricting the reading of the Scriptures, which was formerly found among the separate decrees, is now placed among the prefatory and recognised documents. The delicacy of the game which the Papal Authorities have to play with the allowance of the Scriptures to their subjects would be amusing, but for its awful gravity. The most ingenious efforts are used to make it appear that there is no restriction; and yet nothing can be plainer than that all the restriction which is of any value to the powers of Popery is rigidly and effectually enforced. Neither can anything be plainer, than that the unrestricted diffusion of the Scriptures is that which Popery most dreads and hates. Where she can trust, that is, where she can dictate, she is tolerant, or rather indulgent.

It may be observed further, as respects the body of the Index itself, that among the articles transferred to it the most remarkable are—

Bianchi Giovini, A. Biografia di Fra Paolo Sarpi, &c. (a very able work, and one which fearfully exposes the art and dishonesty of the Roman Church, particularly in the instance of one of her most elaborate apologists), and *Macerie* (meant for M'Crie) *Thomas, Istoria del Progresso, e dell' estinzione della Riforma in Italia, &c.* (which needs no commendation or comment). But, although the work of our northern countryman needs neither commendation nor comment, it shall have this, that the deliberate condemnation of it by the Church of Rome is a bright and burning proof how little that Church can bear the simple record of her own cruel successes in a language understood by the generality of her own peculiar people.

As respects the *additions* to the volumes under review, namely, the separate decrees passed in the Congregations held since its completion, there is one article of considerable importance—it is the condemnation, with other works, of the Berlin professor, *Ranke's History of the Popes (Die Römischen Päpste, &c.)*, dated Sept. 16, 1841. English readers are now well acquainted with the work. It is connected with matters of some magnitude and moment. About six years ago a plot was matured and brought into incipient execution in Prussia, of which the principal and most notorious agent was Clement Augustus Baron Droste, Papal Archbishop of Cologne, to invest afresh the Church of Rome with a great portion of the arbitrary power which she had enjoyed in her prosperous days. The scenes of returning power to the Papacy, after the rude shock which it sustained from the Reformation—scenes exhibited in a combination of facts little known, and in a style rather glowing—were considered by the members of the conspiracy so flattering to hopes and efforts looking in that direction, that France was instantly supplied with a Gallican translation, adapted to the particular views intended to be promoted and executed, with the Papal honesty, of which the original author complained, as well he might. Simultaneously (but, of course, without the slightest concurrence, or even actual acquaintance with the contents of the French version!) appeared a review of the German original in the *Dublin Review* (a periodical which has the advantage of the responsibility of the now Bishop of a place in the truth-loving island of Crete), dwelling with tender and interesting feeling on the bright visions of past, returning, glory, which, after the ill-omened reverse soon succeeding, and, therefore, as feelingly put out of sight, might again visit the humbled fortunes of the Italian Church. Two English Annuals of the Papacy joined their hosannahs in the transporting prospect of so happy a restoration; and portraits

of the great spiritual hero on the Continent, who showed that he understood well the doctrine of his Church on the nature and obligation of oaths to heretics, with one *life* published, and the other prudently promised only, announced at once the fervorous zeal and the sanguine expectations of the great Papal body in the British empire. Unfortunately for the whole scheme, the Monarch of Prussia and his Government possessed more knowledge and resolution than were reckoned upon; and *that* bubble broke. A sullen calm succeeded on that subject; and, aided by time and opportunity for reflection, those who hailed and helped on the *History of the Popes*, finding that there were in it bad as well as good presages, besides so much truth of Papal acts and character as cannot well face the light, at once consented to abandon their former cherished pet, and allowed it to be inserted in the black list of books, forbidden by the Most Holy Head of the Church to be read, or even possessed, by any of his faithful subjects.

In the next Index the *History of the Popes* will, unless withdrawn, be regularly transferred to its alphabetic place in the volume; and it will, thenceforth, more emphatically, though not more really, be to all the honest and obedient children of the Roman Faith, *forbidden fruit*. And let not the good Catholics of England, Scotland, and Ireland, hope that they may taste that fruit *in its translated form*. Their Sovereign was well aware of this probable and natural evasion, and has carefully stopped it up; for, in the Prefatory *Instructio*, by Clement VIII., *all the books condemned in the Index, into whatever language they are translated, are pronounced by the Holy See to be interdicted and condemned in every nation, and under the same penalties*.* Perhaps a translation of a date *prior* to that of the decree which has been referred to, might be considered technically exempt. But none of the *English* translations can claim that benefit. The date of the decree is Sept., 1841. A Confessor may *prudently* in this country forbear any question on the subject, and the penitent may understand him; but what becomes of the penitent's conscience who, when he knows that his Spiritual Sovereign has condemned and solemnly published his condemnation of a book, dares to keep and read it? This case of conscience may very suitably be referred to the Most Reverend, one of the Consultors of the Congregation of Index now resident in Birmingham.

Should that Most Reverend Gentleman, the Consultor, be con-

* Ubique gentium, sub eisdem pœnis interdicti, et damnati. De Prohib. Librorum. § 6.

sulted, we may suppose him to answer much in the following manner :—

“ Although, my beloved son, in the state of oppression and restraint which our residence in a heretical country necessarily imposes, I should prefer, for many wise and wholesome reasons, to decline a direct reply to your inquiry, yet, if nothing less will satisfy, I must say, that I feel it a sacred duty to declare that, as a true and faithful son of our Church, you are bound in conscience to submit unreservedly to the known and expressed will or judgment of its Head, when and wherever he publishes that will and judgment in a formal deliberate manner on any subject so important as that of choosing between wholesome food and poison in the provision which you make for your soul. When, therefore, the Sanctity of our Lord the Pope has absolutely and most solemnly in a published book, condemned certain works as pernicious and abominable, although the law and sentence may not, because it cannot, be enforced in this country, no true Catholic will take the advantage of this circumstance to disobey his soul's Sovereign, and violate his own conscience; for he can never satisfy himself that what his Holiness has declared to be noxious and reprobate *in itself*, is so in Italy and his own countries only, and not in all countries whatsoever, particularly those in which his subjects are found. Should you allege the *impossibility* of complying with the laws of the Index in this Protestant country, you must be reminded that your *impossibility* is simply a *strong temptation* to decline a plain duty, and such as is found more or less in the case of every duty. You may, at least, honour the authority of your acknowledged Sovereign, by personally parting with, or banishing from your house, or destroying, whether by burning or burying, the infected and forbidden articles. Neither will it serve you, if unable to resist the attractions of the ‘accursed thing,’ to allege, that few English books are contained in the damnatory catalogue. This is true in part, because it would be folly to enjoin what, in all human probability, would be but very imperfectly observed. But when, upon consulting the catalogue, you find in it many English books, not indeed in English, but *translated*, and thus rendered capable of making mischief among the residents of Papal territories; and recollect besides, that every obnoxious and condemned book is condemned *in every language* in which it may be translated, you will at once perceive that English Catholics are more concerned with it than they may have imagined. For instance, they and you may have fondly flattered yourselves that so divine a poem as *Milton's Paradise Lost*

would have escaped the thunderbolt of the Vatican. But, no, it has been translated into Latin, the universal language, and its fate was settled. For, though the English is the original, he who looks to the *spirit* as well as the letter of the law, will perceive that he cannot, without evasion unworthy of a truth-loving Catholic, deny its force in the present instance. You may imagine the perusal of *Pascal's Provincial Letters*, admired by the Great Eagle of Meaux, a very harmless amusement, particularly since the bull is still extant expelling the order, which is the object of the Catholic Frenchman's delicate irony. But you are mistaken—at least you must have *a licence*, grounded on valid reasons, for so doing. There is, besides, and in addition, a large quantity of forbidden fruit to an Englishman.* If then you are, as I hope, a true son of the only true Church, you will reckon it a sacred duty to revere the authority of your spiritual Lord and Master, by obeying his prohibitions as well as his commands, and by immediately *obtaining*, or, if you cannot so do, applying to your Confessor, on any occasion of doubt, for *a sight* of the volume in question; *a volume* which binds your conscience the more, because it relies upon that conscience. You have obliged me to speak, and I can speak no otherwise. It is now yours to act; and see what you will say to your Confessor at your next meeting, particularly if you and he, as you should both do, remember the *Bull Cænæ Domini*." This, you may rest assured, is no imaginary or trifling case; and so it has been felt by many of your conscientious brethren. Neither would it be easy to find an article of Catholic conduct which affords richer scope to those feelings of tender awe and reverential submission towards the Apostolic See, which ought to distinguish and adorn every true subject of the Supreme Ruler of the Church.

ON THE ANNOUNCED FIRST ROMAN EDITION OF THE
GREEK NEW TESTAMENT, AND DR. WISEMAN. FROM
THE BIRMINGHAM ADVERTISER, IN 1844.

It is notorious that, from the era of the origin of printing to the present hour, has issued from the Roman or apostolic press not one edition of the *original* New Testament—that is, the *Greek*. This is certainly a very remarkable and mysterious fact, especially when connected with that of the overwhelming number which every other portion of the Christian globe has presented to a grateful public.

* For instance, Beveridge, Bingham, Burnet, Cave, Locke, Robertson, Gibbon (under *Storia*), and others.

The fact is still more remarkable, because efforts have at different times been made by scholars in the bosom of the Roman Communion to roll away the reproach to their Church of so apparently dishonourable, as well as singular, an omission—efforts which, by their failure, have imprinted the disgrace more deeply, indeed indelibly, upon the defaulter. No less a person than Cardinal Bellarmine made the proposal to Paul V., but it came to nothing. (See before, from Bartoli's *Life of Bellarmine*, p. 39, where the original is given.) In 1783, as we learn from Dr. Marsh (afterwards Bishop of Peterborough), in the second volume of his translation of Michaelis's 'Introduction to the New Testament,' Part 2, pp. 642-3, application was made to Pius VI. by Spaletti to publish a fac-simile of the Vatican MS.; but this likewise came to nothing.

Within the last *ten years*, however, great expectations have been excited that the desired work would be executed, and executed on a magnificent scale—that the learned Christian world would be gratified not only with a fac-simile of the original, the most celebrated of the Vatican Biblical MSS., but with a critical edition likewise of the same by the practised pen of Dr. Wiseman, or (as the announcement was altered) by Professor, now Cardinal Mai, and lately made Prefect of the Holy Congregation of the Index, a man of well-earned and still growing reputation for editorial talent.

The grateful announcement took something of an official shape, when Dr. Wiseman, in the first edition of his 'Lectures on the Connexion between Science and Revealed Religion,' vol. ii., lecture 10, pp. 187, *seqq.*, gave a very precise and minute, but not very intelligible account, of the actual undertaking, and considerable advance, of the work; together with some strictures of a remarkable character. This was in the year 1836, *a year which must be remembered*. Since that year silence seemed to prevail on the interesting subject till the commencement of the year 1843, when newspapers and other periodicals, particularly 'The Complete Catholic Directory' (Annual), by W. J. Battersby, gave the intelligence a run like that of wildfire through the country. A year since then has passed, 1844, in which expectation still continues unsatisfied.

But, in order to understand as much as is allowed to us, we must return to Dr. Wiseman, and make the best of the notice given by him in 1836, now eight years past.

Following so competent a guide, in the place which has been pointed out, meaning of course, and carefully, the *first* edition of his work—for *that* will be sufficient (except some inferences deducible from the phenomena of the *second*)—we learn, in his own words,

writing of the Vatican MS. of the Greek Scriptures—the *principal*, for there are several *other* MSS. of the same—that it is “the most valuable MS. of the Septuagint version and New Testament now in existence;” adding immediately, “It is known by the name of ‘Codex Vaticanus,’ and was published in 1587, by order of Pope Sixtus V.” *

It is no object to dispute the preference given to the Vatican above other MSS., such as our Alexandrine, or the Cambridge with the Clermont, of the New Testament. The great point in controversy, or to be proved, is, whether or not *the Greek New Testament* was printed together with the Septuagint, both of which are contained and acknowledged to be contained, in the Vatican MS. This is the fact to be settled. Let us now then examine the grammatical declaration of Dr. Wiseman. He affirms that the Vatican MS. contains the Septuagint (or Greek Old Testament) and the New Testament, the Greek original. He adds, “It is known by the name of the Codex Vaticanus.” What is meant by the pronoun *IT*?—a little word, but which often, as here, purports great things, and with reason. It follows—“and was,” that is, *it*, namely, the Septuagint, *together with the New Testament*, “*IT* was published in 1587,” &c. In other words, and in plain necessary grammar, the NEW TESTAMENT, as well as the Septuagint, was then published. That this is the necessary and deliberate meaning of Dr. Wiseman is evident from the assertion afterwards made, when, defending Mamachi, who is said to have thwarted the impression of the Vatican in 1783, against the imputation of ignorance, he states that Mamachi “surely knew that the Vatican MS. had been published nearly two centuries before,” &c.—that is, if language has any definite meaning, the *whole* of the MS., *including the NEW TESTAMENT*, the most important part, as concerns the present investigation, was then published; or, as Dr. Wiseman scruples not to affirm on his own responsibility, *known* to have then been published.

What will the reader think, when he is told that this assertion,

* * The learned Doctor has strangely forgotten himself in the note p. 360 (second edition), when, in order to depreciate the late edition of the Septuagint with various readings by Dr. Holmes and his successor, as being *essentially defective*, because it wanted the collation of the Vatican, which collation had been commenced, and when interrupted, had not been resumed, he has brought a charge, which could be substantiated in no other way than by affixing a disparaging stigma to the edition of the Septuagint issued by the authority of his own Church, with the papal sanction of the time. Dr. Wiseman could hardly be ignorant that the Vatican MS., as represented in the Sixtine edition of 1587, forms the text of Dr. Holmes's edition. Even a Protestant heretic would have treated, and has treated, the Roman edition with more respect, or rather justice. But an eager polemic, on tempting occasions, does not always see where he is running.

thus reiterated, is *flatly and absolutely false*? The edition of the Vatican MS., in Rome, in 1587, is in many libraries, both public and private—it is now before the writer—and, on inspection, it is palpably, or rather visibly evident, that it contains the Septuagint *singly and alone—the New Testament does not accompany it*. In the previous Aldine edition in Venice, from whatever MSS., both the Septuagint and the Greek New Testament are given; and the example was worthy of being followed at Rome, *but was not*. Whether Dr. Wiseman *knew* what he had done, or not, must be left to the decision of a more solemn tribunal than any which is human. However advantageous the statement to his own Church, and however incredible that a scholar should be ignorant of the truth, we rather trust *he did not*. But then in what position does this most charitable supposition place his information on a subject which is peculiarly within his own province, and of so little difficulty to understand? At all events, however, it must be allowed to have been a fortunate shot.

But it will be desirable to hear Dr. Wiseman speak to the end; for he speaks volumes:—

“When Monsignor Mai, lately Librarian of the Vatican, suggested to Leo XII. the propriety of publishing the New Testament of the Codex Vaticanus, his Holiness replied, that he would wish the whole, including the Old, to be accurately printed. Upon this the Learned Prelate undertook the task, and advanced as far as St. Mark’s Gospel. Not satisfied with the execution of the work, he has since recommenced it on a different plan. The New Testament is finished, and the Old considerably advanced. This publication will be the most satisfactory proof of how little apprehension is felt in Rome of ‘any injury to the Christian religion’ from the critical study of the Holy Scriptures.”

This is highly important information; the New Testament, in the year 1836, eight years ago, is *finished*, and the Old *considerably advanced*. We are not told whether the fac-simile, or an edition, the one promised, be here to be understood. It is amusing too, and not without instruction, to observe the gentle *change* of terms in the last sentence. The most natural course of the sentence, to make it of any benefit to Rome would have been—how little apprehension was felt in Rome of any injury to the *Roman* or Papal *religion* from the critical study of the Holy Scriptures. But such an assertion would have been a little hazardous, or problematical; and therefore we are put off with the truism, important enough in its place, that the Christian

religion does not fear a critical study of the Scriptures; besides that the question is not of the critical study of the Scriptures, but of *publishing* those Scriptures under particular circumstances.

But this is not all. It deserves especial remark, that in the year 1842, after a lapse of six years, a new edition of Dr. Wiseman's *Lectures* has been published; in an advertisement to which the author informs the reader that it is "merely reprinted," without any alterations, but which, if any should appear necessary, are reserved to a future possible Supplement. This is somewhat extraordinary, and certainly savours of no great respect for the public, particularly for his own community. But, with such palpable, and not very innocent, errors as have been pointed out in the particular and important portion just subjected to criticism, it was perhaps the best shield by which the disgrace of acknowledgment could be covered.

But to bring the subject to a close, after all the circumstances which have been detailed, exciting in no common degree the expectations of the public—when the great body of Christendom, not scholars and heretics only, but the very flower of the Catholic faithful, were stretching their necks and eyes to behold the grand effort of their Church, *the result of four hundred years' consideration*, in the first and only printed Greek New Testament in the Apostolic city, and from the Apostolic press—to be still held in suspense, still doubtful, whatever veracity be pledged, and how frequently soever repeated, when, and whether at all, the promises of the Mother and Mistress of all Churches would be accomplished—is a spectacle not often exhibited in a world which exhibits no small share of strange things. To plead as an explanation the large expense of such an undertaking will be received with little satisfaction by those who are pretty well assured that if a subscription for the purpose were solicited, and a prospectus published in London, names in a short time would be given in, in number nearly, if not quite, sufficient to cover the whole expense, by theological students eager enough to obtain so desirable and long-withheld a curiosity—more especially when it is considered that the *New Testament* is that *alone* which is the object of most precise and intense desire, and a plain *reprint*, without inflicting the charge of a *fac-simile*, even of the *New Testament by itself*, would be hailed with fervent gratitude. True, we have the substance in the readings collected and published by the accurate and industrious Birch, and a specimen of part of the triple-columned page of the original is to be found in Blanchini's *Evangeliarium*, tom. i., p. cccxii., referred to by Birch, mistakenly, as cdxii.; but the *entire*

text is still a desideratum, and would be valued accordingly. So much for the formidable expense.

It is not impossible, however, that the whole of the present disappointment may admit of an easy solution. The rumour was certainly not without an interest as regards the party with whom it originated, and by whom it was circulated. But a doubt was reasonably entertained, that, when the time of execution came, the courage of Rome would fail; and, as on the two former occasions, a mysterious abandonment would recur. And it must be admitted that, for the supreme and infallible Church, the case was a trying one. What! shall that Church, from her own metropolis and centre, exhibit and proclaim a *Rival to her Vulgate!*—it may be a *Superior!* unless *original* and *translated* will consent to change places. Who likewise can tell—Dr. Wiseman perhaps can—whether Professor Angelo Mai, now for some years a Cardinal, and promoted to a very responsible office, may not be too much engrossed by cardinalesque occupations to engage any longer, except in completing former undertakings, in the editorial duties which he has so long and honourably pursued. The age of his eminence, compared with that of the present occupant of the papal throne, is not so circumstanced as to forbid ambitious thoughts, and the pursuits necessarily connected with them. And other individuals, in former times, who have cultivated the same views, have felt the light increase as their elevation at least appeared to approach; and what, as an humble and honest scholar and professor, he imagined to be right and desirable, considered nakedly and *in se*, by the maturer consideration of the subject connected with its *circumstances*, he may be induced to view as unsuitable, and even dangerous. It is important too to observe, that, having been advanced to the delicate as well as important dignity of Prefect of the Congregation of the Index, the Cardinal would naturally—almost necessarily—become more sensitive to the caution required in the literary productions, to which he would then be understood to give a more responsible, and indeed official, sanction.

But how far soever these or other circumstances might operate, it seems to be a settled conviction with those who draw their information from the fountain head, that there never was any serious design in the ruling and real councils of Rome that the excited hopes of learned Christendom respecting the Biblical editions in question should ever be accomplished: and, in harmony therewith, that all which has been published in the journals, even papal, of the day concerning such publication is *pure falsehood*, like a great many other things which appear daily.

If, after all, it should please the sovereign of Rome to confer on his subjects, and those who are not so, the highly valuable boon of a *Vatican impression of the celebrated Vatican Manuscript*, there can be little doubt that they will one and all feel abundantly grateful. But they have a right, one and all, to expect that for the future no such *flourishes of trumpets* as Dr. Wiseman's will be sounded, unless there be some personages to appear on the stage.

The inevitable result of the whole is, how little reliance is to be placed upon the judgment or assertions of the President of Oscott College, on any subject of critical theology. Freely, however, may be conceded to the Doctor—formidable powers of *sentimental* argumentation, equally potent to the establishment of any vice or falsehood. And no less freely is he entitled to the praise of consummate dexterity in the management of *patristic* erudition, whether his own or contributed,* for the utmost amount of its ambiguous worth—the “wood” (as Milton has sagaciously characterised it), “in which the Papists love to fight, not with the hope of victory, but to obscure the shame of an open overthrow.” But even here the arrow shot by Palmer, though with every disadvantage of the author's himself having partially blunted it, evidently still rankles in the Doctor's sides. He must therefore be content to bless himself with the laudatory tribute of female admiration in the ‘Complete Catholic Directory, for 1844,’ p. 355, where “he stands unrivalled,—

“ Like a lone and lovely star,
The brightest where a thousand are.”

“ Read his works; they are fountains of living waters—mines containing exhaustless treasures,” &c. &c.

* *Learned*, and rather *proclaimed*, accessions have lately been made from Oxford to Oscott, in the persons of individuals whose laudable *honesty* reflects tenfold infamy upon *others*, who, with equal cause, *want the moral principle* to do the same. In *temporal* matters such conduct would be characterised as it deserves.



